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The Society of St. Paul

HISTORY: The Society of St. Paul, founded in Italy on August 20, 1914, by Father James Alberione, is a Religious Congregation of priests and Brothers, approved by the Holy See. Its rapid growth was and still is phenomenal. Today it counts houses in Italy, France, Great Britain, Ireland, Spain, Switzerland, Venezuela, Portugal, Mexico, Columbia, Chile, Argentina, Brazil, Cuba, Japan, China, India, Australia and the Philippine Islands. There are three houses in the United States. From these foundations millions of pieces of Catholic literature have been published in every language. Film divisions, which include film rental libraries and motion picture production have also been organized. Japan's largest broadcasting system is operated by the Fathers and Brothers of St. Paul. The latter are called to a lofty vocation, cooperating with the Fathers in their apostolic endeavors. They are not employed in domestic duties; but handle all technical positions directly connected with the work of the Society.

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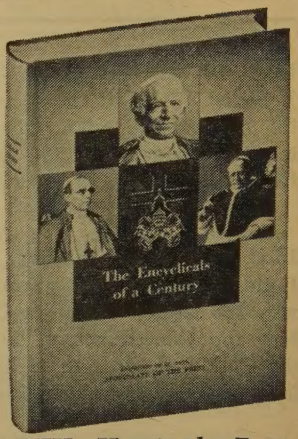

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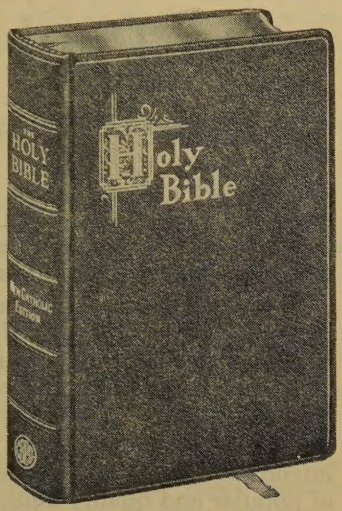

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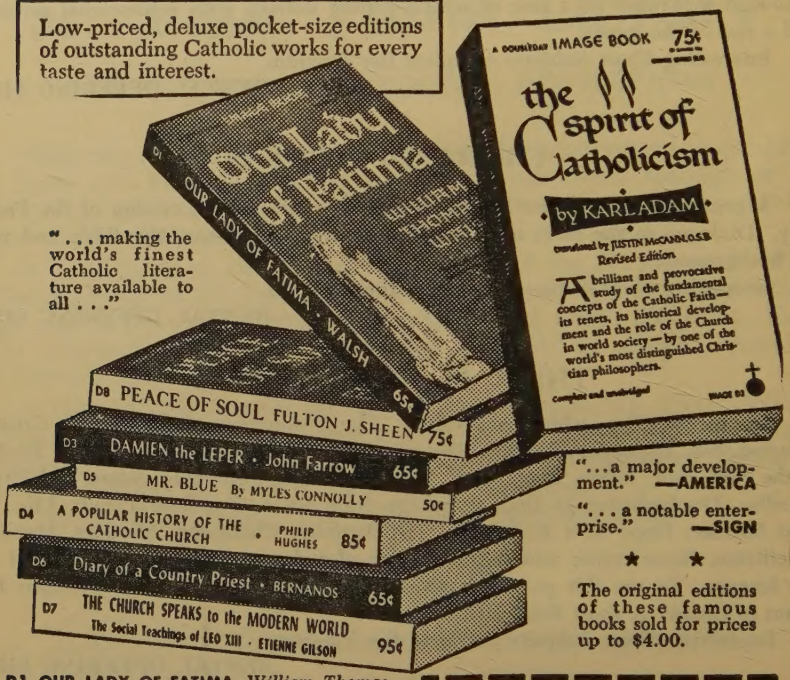
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• PASTORAL LIFE •

VOL. III, No. 1 January - February, 1955

Salt Of The Earth

Rev. Anselm Lacomara, C.P.

THE priestly class has always been that special group of men called upon, ex professo, to be the leaders of the people. It is under the guidance of the priests that the people are to be impressed with what is right and what is wrong, that in knowing and doing they may save their souls.

In God's plan, the priests are the custodians of the law and the dispensers of heavenly gifts. What we must remember is that we are to be leaders after the manner of Christ Who instituted His reformation of mind and heart more through sublime example than by word. "He began to do and to teach." (Acts 1:1) The priest of today must act in like manner; otherwise he shall merit the castigation Christ leveled at priests of another day, "The Scribes and Pharisees sit in Moses' seat. Do and observe, therefore, all that they tell you; but do not imitate their actions. . ." (Matt. 23:2-3)

Father Lacomara writes from St. Paul's Monastery, Pittsburgh. He is widely known for his many contributions on diverse aspects of the priest's contemplative and active life.

THE PRIEST, LEADER OF THE PEOPLE

Priests, then, are the leaders of the revolution which Christ started and which He desired to have continued until the end of time. Christ had a definite program in view for all men of every age. We priests are the instruments Christ has chosen to insure His program's efficient progress and expansion. In order to continue Christ's work effectively we must "do and teach."

Let us see why this must be so. Our Blessed Lord had come into

the world to free the world from itself. In His first major public address, the Sermon on the Mount, Christ indicated that He intended to save the world in His way, not in the way the world might expect. He spoke openly and proclaimed that His kingdom is of heaven, not of earth. Therefore, He concentrated on a heavenly doctrine. The old ways were at an end. Men would have to revise their standards of thinking and living to fit Christ's scheme of things. They would have to pay more attention to the things of the spirit and less to the things of the flesh if they would make life a success. Now, with the coming of the Messias, the accent would be laid on the primary end of man's life, the task of becoming a saint. Nothing less would be acceptable in the Kingdom of God.

Such a doctrine cuts deep into human nature. It cuts so deep that it is calculated to change the very ideas whereby a man regulates his life. The reversal of values, such as the love of poverty rather than riches; purity rather than lust; sorrow rather than joy; and the application of all the other beatitudes, begins with a fundamental reformation of mind and outlook. The law says, "Thou shalt not kill." (Ex. 20:13) Christ says, "Every one enraged against his brother shall be liable to the court." (Matt. 5:22) Even such a passion as anger is forbidden to the good Christian. The law says, "Thou shalt not commit adultery." (Ex. 20:14) Christ says, "Whoever gazes at a woman so as to lust after her has already committed adultery with her in his heart." (Matt. 5:28) Evil thoughts and desires from which evil actions spring must be eliminated from the mind and will of all who call themselves disciples of Christ. The law says, "An eye for an eye, a tooth for a tooth." (Ex. 21:24) Christ says, "If anyone strike thee on the right cheek, turn to him the other also." (Matt. 5:39) There can be no such thing as the desire for hatred and revenge in the Christian heart. Of old they said, "Thou shalt love

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thy neighbor and hate thy enemy." (Matt. 5:43) Christ says, "Love your enemies. . ." (Matt. 5:44) Christian charity is universal, it excludes no one, no matter what his or her offense.

From this total reversal of thought and outlook comes the good works which are the distinguishing marks of Charity. The accomplishment of the revolution in manners and morals depends on the Christian's firm adherence to the lofty ideals contained in the eight beatitudes. Where men seek riches, the Christian is to love poverty of spirit and be generous according to his means. Where men desire to be lords of all they survey, the Christian is to be meek, which, in turn, leads to the exchange of ideas and mutual respect of man for man and nation for nation. Where men desire unhindered joy, the Christian is to bear mourning patiently and live in hope. Where men hunger and thirst after dishonest gains, the Christian is to hunger and thirst after justice. If all men so hungered how little strife there would be in the world. Where men desire power and are cruel in the attainment of it, the Christian is to be merciful. Thus would end discord among men. Where men desire pleasure, the Christian is to be clean of heart. This would make our world a happier, cleaner place in which to live. Where men foment strife and war, the Christian is to be a peacemaker. Were all men such our world would be far more prosperous. This is the revolutionary doctrine of Christ, a doctrine which once changed the world from the darkness of paganism to the light of Christianity. I think we might well ask, in the year 1955, what happened to it?

SALT OF THE EARTH

Certainly neither the doctrine nor the mind of Christ has changed. Our Divine Lord expected His teaching, radical to human nature though it may be, to produce great changes in society and in individual lives. It is for this reason that He said to His intimate followers, "You are the salt of the earth." (Matt. 5:13) Salt is the preservative which holds flavor and nourishment in food. Salt is the tangy taste-teaser which makes food palatable. Salt acts as a special chemical in the body, toning up circulation and strengthening blood pressure where necessary. All the qualities found in salt as preservative, seasoner and health giver are to be qualities of the priest. It is the priest as another Christ, as a mediator between God and man, who is to lead the way in Godly living to preserve the world from self destruction. It is the priest who is to show his people how they may be pleasing to the divine taste. It is the priest who is to flow through the blood stream of humanity, giving example of spiritual health. He is the salt of the earth.

In short, it is through daily living as a true follower of Christ that the priest is to lead his people. He must impress more than by words alone. He must show the minds and hearts of his people that the only true success and the only true happiness are to be found in the achieving of sanctity. It is the priest, the salt of the earth, who is to continue in his own personal life the doctrine which turned the world away from the slavery of sin and selfishness to freedom of sonship with God and universal brotherly love. This is the revolutionary doctrine Christ started when He opened His mouth and spoke to the multitudes in His Sermon on the Mount. To continue His doctrine Christ has chosen us. To do His work and lead the way Christ has no other hands but our hands, no other lips but our lips. He speaks directly to each priest, therefore, when He says, "You are the salt of the earth." If this doctrine has lost its punch and the world is in a bad way, it is not because evil men have arisen to lead it astray; it may well be because those who have come after Christ have lost the spark of love and sacrifice needed to keep the flame of Christ's revolution alive.

NECESSITY OF LOVE AND SACRIFICE

Love and sacrifice have been necessary from the very beginning. We have but to look to Christ to see how true that is. He eventually died as a witness to the truth He had proclaimed. And He is the Model Priest. His cross must overshadow the whole of our ministry. Christ crucified is the magnificent example of the priest who did not hesitate to shed every drop of His Precious Blood as a pledge that His doctrine cannot, will not fail. In His glorious death upon the cross, Christ leads the way in sacrifice to show us that we have power to endure the greatest of trials and keenest of sufferings in our work.

As a matter of fact, Christ expects us to bear heavy burdens in carrying out His program. He knows that we shall experience daily contradictions and opposition from our flesh and from the worldly materialistic atmosphere in which we spend our lives. This is exactly what He bore Himself. He bore it in His preaching and teaching when men contradicted Him and flung His love back in His face. He bore it when they took Him and scourged Him, crowned Him with thorns, loaded a cross upon His shoulders and nailed Him to that same cross. This was the priesthood of Christ. It was not an easy task.

It was not easy for Christ; it is not supposed to be easy for us. The Priesthood is not merely a profession; it is a dedicated way of life. The priest who tries to make it easy for himself is failing Christ. Yet there are some of us who do try to make it easy for ourselves;

as the honest priest will readily admit. There are some who are rich in spirit, if not in reality. Their greatest worry seems to be the smallness of their bank account. Some there are who look forward to a parish of their own, not because of greater opportunities for good work; but because it is more lucrative. Some there are who have become miserable little bag men whose greatest delight is the rattle of the coin counter on Sunday afternoon. Others constantly speak of "My church, my rectory, my school." They think themselves the last word in all discussions. They seldom, if ever, seek or take advice. If sickness comes, they do not know how to bear mourning patiently. A few among us think a minimum wage means the very least you can pay a man and still keep him from starving. They show no mercy in the dealings with their people or their household. A sample of their conversation or a look at the books which line their walls reveal that they are not as clean of heart as we would expect a priest to be. They break the peace by fomenting discord and forming cliques. And sometimes, just to avoid persecution, on a very minor scale to be sure, they compromise.

Thank God, such men are rare, but they do constitute an example of priests who try to make it easy for themselves. They are salt which has lost its savor and of them Christ says, "If the salt becomes insipid, with what shall it be salted? It is no longer good for anything but to be thrown out and trodden under foot by men." (Matt. 5:13) May God grant that these words have no application to any priest when all is said and done and he faces His Master.

In conclusion, then, let us try to reflect on the task before us. We are to be leaders of the people, salt of the earth. Like Christ, we priests must do and teach. Unless we live as true priests of the Most High our words will have little effect. If we are to accomplish our task we must ever look to Christ, the model of our priesthood. We must listen to His words from the Mount of the Beatitudes and put them into practice through the inspiring example of action as seen on the Mount of the Crucifixion. We priests must serve Christ and His program without counting the cost, without trying to make it easy for ourselves. Only in this way shall we be the salt of the earth.

VICTIMS OF PERSECUTION IN SLOVAKIA

OSSERVATORE ROMANO lately reported that 130 Churches in Slovakia are without Priests and 331 convents and monasteries were shut down by the Communist Government. Some 331 Priests from Slovakia are in prison and half of the four thousand members of religious orders are in slave labor camps.

An IQ In Business Morals

Rev. William F. Allen, D.C.L.

In the last issue of Pastoral Life we brought to the attention of our clerical readers several practical problems *De Justitia* and their favorable solutions according to the well-known principles of Moral. In this installment we shall offer other pertinent items of importance to those engaged in pastoral work.

CONTRACTS: PRICES

If an estimate is furnished and by contract the parties agree that *the entire job* according to set plans is to be completed for the established price, the builder is obliged to stand by the terms of the contract no matter what fluctuations may intervene; and the client is held to pay only the price agreed upon.

If the contractor has deliberately miscalculated so that his price would be attractive and win him the contract, he cannot cover his loss by cutting corners on the specification plans. This would be *unjust* even though the architect might connive with him to that goal. Neither can he use the extra, supplementary work at exorbitant prices to wipe away his loss on the general contract.

If the contractor was the victim of a miscalculation—not from negligence or from malice—but because of *fortuitous circumstances* such as, a ledge of rock or a bed of water impeding the laying of the foundation of the building, etc., then the contractor could be excused in justice were he to cut corners on the specifications without jeopardizing the quality or solidity of the work. The client should not object since he is taking undue advantage of the contractor's innocent mistake and would otherwise not be paying the *real* cost of the job.

Sometimes, *specifications contain stereotyped clauses* to be found in every set of plans as to the composition and quality of certain material. These go unheeded as a general practice, as an unwritten law, amongst contractors and so have no bearing on the justice of the agreement unless the client

makes an issue of it. Thus, instead of making three twists of wiring, some make only one, etc., and save considerably on the entire job without any too much damage to the work since the local wiring code of the State is obeyed.

LETTING CONTRACTS

Bids are asked of many contractors to assure the obtaining of the *lowest price* for a certain job. It is generally understood that the lowest bidder wins the contract although sometimes, the contractor is chosen ahead of time and the bids are called for, simply as a check on his prices.

Bids, therefore, work to the advantage of the client. Sometimes, all the contractors of a given area agree amongst themselves as to what *the price* shall be and *who shall get the job.* In the estimate to be given by the lucky contractor will be included a *certain sum* to be paid to the unfortunate bidders. Is this permissible? If the sum is reasonable, it could be looked upon as *compensation* for the plans and study put into the job by the bidders—it took time, and skill, etc., to make up a bid. This concurrence amongst the contractors does not exempt the successful bidder from the obligation of submitting a fair price.

The same bonus could not be offered contractors who *do not bid* on the job—they have no title to compensation and if they receive one, it must be from the generosity of the successful bidder and not be included in the price of the work. However, if the system is in vogue, and the extortion is the condition for getting work, the innocent contractor cannot be blamed if he submits to it; he cannot be blamed morally since he is not responsible for the system, and does not approve of it, but must materially cooperate, for otherwise, he would be put out of business; moreover, if all contractors work in the system, there may be *presumed consent* on the part of the clients who no doubt, would prefer to pay the bonus than to forego the work.

Note: We note the reason for *less stringency* in the matter of contracts won by the system of bidding. The bids force competitors to submit prices sometimes too low and thus make a loss inevitable for the bidders or force them to make up the difference on low salaries or by cutting corners on the fulfillment of plans and specifications. That was the meaning of the statement that bids work to the advantage of the client.

INSURANCE PROBLEMS

If the *insured* is *responsible* in conscience by moral fault for the damage done to the insured object, he cannot collect remuneration.

If the *damage* comes *NOT from moral fault* but rather from unplanned negligence, etc., then the

insurance is collectible unless the Court decides otherwise.

One cannot *purposely aggravate the damage* just to collect, or to collect more heavily from the company. It is an obligation on the part of the insured to protect at all times the object insured to the best of one's ability.

As a general principle, *the insured is not supposed to profit* from the misfortune outside of expenses to restore the object to its proper state and function. It is, therefore, unjust to enter into an agreement with experts whereby the amount of the damage will be *exaggerated* to the profit of the insured. However, if an *estimate is accepted* by the insurance company as fair and equitable but the owner agrees with the repair man to spend less and restore the object to a useful but not perfect condition, the *owner may pocket the difference* between what is spent and the insurance award. The object thus repaired will have a lesser value than it had in its original condition, and the owner should receive compensation for this fact.

Repairmen often fix, or charge for defects in the object which have no relation with the accident. The insured may accept these gratuities since there is no complicity on his part and it may be easily presumed that the insurance company intends to have the object restored to a good, decent, safe condition. The same must be said about the allowance given by a *too-generous insurance adjuster*—as long as he was not bribed to give the amount, it may be accepted as a testimonial of the good will of the company and as good advertising on their part.

QUESTION: SHOULD CATHOLICS TRADE WITH CATHOLICS?

In justice there is *no obligation*, of course, to do so. *Charity*, however, obliges sometimes to trade with merchants who are struggling to make a living, or who have certain difficult obstacles to overcome in life, even to the point of foregoing slight advantages elsewhere obtainable. Charity will urge us to put up with slight inconveniences from the same merchants and to accept equitable exchanges on certain products. In the same spirit, the question of trading with fellow religionists is to be solved: all things being equal, they should be favored unless justice or charity calls for another solution. By the same token, Catholic merchants will be attentive to fellow Catholics and show them good will by their good service, their desire to serve them well and to procure them advantages as an expression of their charity when these are possible; for example, discounts, very fair prices, good trade combinations, etc.

PLAGIARISM

Copyright protects the original creations of an author and all are

held to respect the law. If the works of an author are not copyrighted, then one may presume that he is indifferent to the possibility of his work being copied.

Even without copyright, is it right and just to reproduce a design worked out in silver or brass and to sell it as one's own production? If the object is bought and then used as a model for designing another for personal use, *Moralists do not think the procedure* as *unjust.* If it is for selling purposes and profit, Moralists dispute as to the justice of the action and therefore there is a doubt about it. It is generally agreed that reproduction *from memory* alone without notes, sketches, etc., *does not* fall into the category of being unjust reproduction. The same would apply to ideas culled from public advertisements. The contrary would be true if copies were made from photographs *confidentially* loaned by the author.

EMPLOYEES

The author cites the encyclical *Quadragesimo Anno* to the effect that employees *may* forego their right to higher, just salaries if the concern *cannot afford* to pay them; this is particularly agreed if the inability to pay does not stem from poor, inefficient management but from duress of falling markets, fierce competition, unjust business conditions from the exterior—but the employees are permitted to do this only as a *transitory* measure.

EMPLOYEES' CONFIDENCE

1. Employees *cannot* communicate trade secrets or confidential business knowledge to a competitor unless such information is publicly available or already known.

2. For their own *personal profit,* employees may use information acquired in the employ of the concern *only if this does not harm the latter* nor hinder its plans or policies. For example: a teller in a bank could use his official "tips" to guide himself in investing money for personal profit.

3. *Leaving the employ* of one firm, a *clerk cannot* share *confidential* information with the new employer unless it could have been acquired by other than confidential means. He could always use the skills, the "know-how" of his function even though he had acquired it from the former employer.

4. May an employee *entice* customers of his former employer over to the new concern? If they were gained through his own *personal* effort to the first employer, he may invite them to follow him—otherwise, the solicitations would be unfair. Of course, nothing would prevent the employee from making known the advantages of the new concern as a matter of routine advertising.

GRAFT - GRATUITIES

By gratuities or graft we mean *considerable* sums or objects of

great value, offered or received, in consideration of which, a contract or business of some kind will be awarded to the donor. These are offered for personal use to individuals who deal in the name of, and with the authority of a third party.

Sometimes firms give these gratuities *freely* to those who are in a position to accord them business. These may be accepted *providing they are not meant to be the means of buying cooperation* to the *detriment* of the employer. Thus, when a new product is put on the market, the retail price includes a certain amount of expense for the advertising of the product through gratuities for its use by architects, builders, etc. This practice could not be condemned if kept within *moderate* limits and not intended to solicit clients for an inferior product at an unjust price. The system is open to suspicion since it will easily lead to false prices and an inferior quality in the merchandise.

GRATUITIES SANCTIONED BY CUSTOM

We must also advert to the fact that the system of gratuities is widespread, and is generally accepted and approved of. Who can blame the merchant if he grants them? For, if he does not, he will lose his business to his competitors. The *crux of the case* lies in the fact that these *gratuities* must be *included in the price* of the merchandise. Is this just? If the practice is widespread and sanctioned by custom, it would seem that it could be included as a legitimate expense in the *overhead* of the business; also, the client freely chose the agent who receives the gratuity and should, therefore, bear the consequences of his poor judgment; and lastly, who can tell but that the client considers this circumstance of *possible remuneration* on the side when he bargains for the salary to be paid to such agents?

To make a *fair profit* under the system of graft and gratuities, the manufacturer may find it *impossible* to include the sum paid in this respect, *in the price of the article.* He may, therefore, resort to reducing the quantity and quality of the merchandise in order to keep the market price at par and still make a legitimate profit. No injustice can be attributed to the action since the client really gets what he has paid for.

This frequently happens in the *case of a contractor who skimps on material or labor in the construction of a building* in order to make a fair profit, otherwise hard to obtain because of the hidden gratuities exacted by others concerned with the job. Is this permissible? If the safety of the building is not compromised and providing too, that proportionate value is given for what is received as payment, there is no apparent injustice. The contractor is under duress

by the very agents chosen by the client and the latter, therefore, should bear the consequences of his choice.

ACCEPTING GRATUITIES

If the gratuity is *offered spontaneously* by the firm, it may be accepted as a token of *legitimate advertising* already computed in the value of the article or taken from the concern's profits. This holds for a moderate gratuity. It goes without saying, however, that the gratuity must not be prejudicial to the interests of the client. This will be avoided most of the time, when the gratuity is freely offered.

When the *gratuity* is made the *conditio sine qua non* of the contract by the agent, it will be more suspect. Most likely it will involve *the interests* of the client and under an *unfavorable* aspect for him unless the gratuity is deducted from the profits of the wholesaler. There could be no harm done to the client if the price were established on the market, and that were maintained in this case. *Coming from the profits of the seller,* it would be unjust toward him if the gratuity were *excessive.* If it were to come as a hidden element in the agreed price, then we would have to consider whether, as a general practice, it was known by all concerned in the deal and looked upon as a licit complement to a basic salary and thus implicitly condoned as such.

NOTE

In this matter of gratuity-graft, we must recognize a widespread evil of the day and a powerful instrument in the demoralization of the business world and of public office in the civic organization of almost every nation. Easy money, lies, dishonesty, theft, all follow one another and lead to unjust, unfair, inflated prices, and taxes. The Moralist is bound to do all that he can to exhort his penitents to avoid any participation in this matter of graft. Penal legislation tries to hold it in check as far as public servants are concerned. It would seem that business through professional associations should take the initiative in promoting and enforcing suitable standards on this point. While the Moralist for the moment, must concede *tolerance* for certain practices to meet the demands of the present-day competition, he must be ever mindful of the duty of urging business to a better world by better, higher standards in their world of activity.

* * *

These cases of conscience were taken from the book entitled **La Morale et La Vie Des Affaires** by Albert Muller, S.J., Paris, 1951. The book was edited under the sponsorship of an association of Catholic Executives and Engineers. It is looked upon as one of the outstanding productions in Moral Theology on Justice and Rights, of the last decade.

THE
Man Behind the Roman Collar

Rev. J. M. Jammes, S.T.L., Ph.D.

TO ascertain whether people consider the priest primarily as a priest so as to forget the man behind the priest, the respondents were asked the following two questions: "In your priest do you always see the priest or also the man?" "Do you make any distinction between the priest and the man?" Respectively 135 and 254 respondents answered these two questions.

Since 54 nuns answered the queries, we may as well begin with their reactions because their canonical position among the religious gives them a particular and personal insight into the life of a "man of God."

"That's a hard one, Father. With me it's like this: I've been having to meet and deal with men and women for a number of years. It never bothers me. But if I meet a priest, I'm different . . . awed, I suppose. I find it difficult to say or do anything. Even if the priest is hoeing or painting or swimming—there's always that tremendous knowledge that this is the one who bridges earth and heaven; this is the one who can say 'Hoc est enim Corpus Meum;' this is the one who with a sign can make holy the things of the earth. Personally I think priests are irritated and annoyed by this attitude. I believe they'd much prefer being handed a piece of chocolate cake and told a joke, than having their footsteps reverenced. In recognizing this, I do, of course, see 'the man' in them—but only indirectly, because I'm always much

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With this article we renew the publication of some of the important points of the dissertation written for the University of Chicago by *Father J. M. Jammes, S.T.L., Ph.D.*, under the title "The Catholic People and their Priest." A group of 389 respondents gave their point of view and they are designated as: (S. W.) *Single Women* — (S. M.) *Single Men* — (M. W.) *Married Women* — (M. M.) *Married Men.*

relieved if someone else hands them the cake."

The nuns would surely like always to see the priest. They are perfectly willing to find a man behind the priest, but they do not want to find a man who makes it difficult for them to remember the priest. Using their own experiences, many nuns would probably accept the answer given by one of them: "Few: the priest. Many: both. Very few: the man." Their general position may be presented in the following answer written by a nun whose other answers were extremely short. It is a very good attempt towards a more theoretical defense of the two sides of the priest.

"Personally, I think the two are inseparable. However, if the human side overshadows the sacerdotal, one must never forget he is a priest, the anointed of the Lord. It is for us to cover up the weakness of the man with the mantle of charity and extol his priestly character and dignity. Abstracting from the sacerdotal character, I have found throughout a long life, that priests as men are a unique group, irreproachable in character, outstanding men, noble, understanding, reasonable, self-sacrificing, and 'fathers' to their people in every sense of the term. . . Their human side only endears them to all who have anything to do with them. . . One great asset, in my opinion, to a young man aspiring to the priesthood and for the priest himself, is a keen sense of humor. God be praised and eternally thanked for our priests."

The attitude of the other respondents is very similar. For them too "the priestness of the priest is so overwhelming that his being a man is seldom thought of. It never rises automatically to mind." (M. W.) But, because they "do not want to condemn the priest without giving due consideration to the man," (S. M.) they found it essential to "try to see both the priest and the man." (S. W.)

"If by the 'man' you mean do I see the priest as a man first and a priest second, the answer is no. He is primarily a priest, and the charm and attraction of personality comes after that, not before." (S. W.)

"In all priests I first see the priest, and then upon further consideration, I strive to look at him as a man, subject to all the weaknesses and inclinations which all other men must endure." (S. M.)

"A priest to me is always a priest even if he is relaxing in shirt sleeves; whereas I can forget a doctor is a doctor if I am in his company socially – non-professionally – with a priest, the fact that he is a priest is always uppermost in my mind." (M. W.)

"I do not make a difference between the 'priest' and the 'man' except inasmuch as I can occasionally think of him in terms of his growth toward the priesthood—that is, how he is with his family, as for instance I like to hear of a certain priest I know visiting his mother over a week-end. Then I see him as a human being and am warmed by the thought of his re-wiring her radio for her or carrying her down-

stairs because her leg has been hurt." (M. W.)

Some who say they cannot make a distinction also acknowledge that they have "never really given it much thought." (M. W.) They may occasionally see the man but they do not want to because "a priest is a priest regardless of man." (S. W.) "A priest is a man living a dedicated life. With all his human characteristics, good and bad, he is always above all else a priest." (M. W.) They "think the priest should be above other men in virtues, and be above all forms of temptations." (M. W.)

"I do expect more from the priest than I do from man. I believe that if a priest is not above the average man he cannot be a leader. I expect a priest to be above the petty concerns and strifes of everyday existence. I expect them to have a deep understanding of human nature, and sympathy with man's failures." (S. W.)

"The priest is sent by God to care for the spirituality of the layman... The sacrament of Holy Orders marks him differently than the layman, yet it is to be remembered that through all this, he is human." (M. M.)

Others emphasize the priest's side and "try to see first the priest of God and then the priest as a human being." (M. W.) But "by not seeing the 'man' in some instances, one might condemn the 'priest.'" (S. W.) Consequently they "always look for the 'priest' but when he has erred (they) try to see the man with human frailties." (S. W.)

"I always try to see only the priest, but some make it impossible to forget that they are also men." (S. W.)

"I see the priest and the man. In the priest whom I admire most I can see the finest type of man as well as the most ideal priest." (S. W.)

For other respondents the superiority of the priest may be of a different order. There are "differences in education," (M. M.) since he "has had more schooling than the average man." (S. M.) What is certain is that "there is a very definite difference between a 'priest' and a 'man.' He is more than a man. He must suffer the infirmities of a man and live like an angel—with us but not of us." (M. M.)

"Yes, there is a world of difference. I place the priest on a pedestal, being far above the ordinary man who is subject to all human frailties. While the priest is subject to the same temptations, he is more of a man and is more often able to resist them. This last is a point on which I place most emphasis, as being the most accurate test of character, regardless of whether we are speaking of man or priest." (S. W.)

It seems that some respondents have great difficulty in building up a synthesis and they see successively the priest and the man in the

same individual. "When the priest is on the altar, or in the confessional, (they) see him as a 'priest'; when a priest is at a social gathering (they) see him as a 'man.'" (M. W.)

Because the "priest is a very special kind of man (people) expect reserve in him." (S. W.) Some think that because "a priest has devoted himself to the one cause, the teaching of God's will, he can never yield to temptations as the 'man' can." (M. M.) At least he has to correct all his shortcomings and let every trace of the man in him disappear:

> "When performing his sacred duties, he acts in the capacity of Christ's representative, and thus always deserves respect, even though his human judgments and actions may at times seem somewhat imprudent . . . as he advances in 'wisdom and age and grace,' even a personality that originally was not compelling becomes endearing." (S. W.)
>
> "When he is performing the functions of the priest, we shouldn't expect or see any trace of the man. But how can a priest completely shed all of this, rid himself of the 'man'? I don't think he can." (M. W.)

Because respondents know that "at times the 'man' protrudes into the situation in a disturbing way," (M. M.) they "try to remember that every priest is a priest, and also that he is a man. However, both 'priest' and 'man' are linked together in one individual. There is always a certain respect that is due 'the priest,' no matter whether we like him personally (the man) or not." (S. W.)

> "I think that when a priest plays cards, drinks without excess, keeps up old acquaintances and friendships, etc., these man-like actions should not be of any great concern to anyone as long as the priest does not neglect his duties." (M. W.)
>
> "One would have considerable difficulty in keeping the notion of Christian ideals alive and worth striving for if one could not see the 'man' in the actions of many priests." (S. M.)
>
> "Unless it is very definitely a matter of morals or dogma, I won't expect him—because he is still a man—to be absolutely right, either in things that he says or in things that he does." (S. W.)

They are willing to "consider every priest an instrument of God when he administers the sacraments" (M. M.) "even though [they] might consider him an unworthy man." When confronted with a priest's faults respondents know that "the priest errs because of his humanity and, therefore, they usually attribute any faults to the man," because they "find it very difficult to accept the weaknesses of some priests except by saying and understanding that he is a man and human, thus exposed to human failings." They do not want to condemn the man, but "to respect the priest even when they don't like him as a person." Even after a fault, they still see the priest: "In general *when a priest*

makes a mistake of some sort [they] put it down to his human nature, and try to remember that he is still a priest in spite of that."

"I do not think I would dislike receiving the sacraments from a priest I disliked, except going to confession because I want advice from the priest as well as absolution." (S. W.)

"I wish I could confess to a priest who had once been a great sinner, even though I know intellectually that this is not necessary for his understanding of our sins." (M. W.)

Even through his faults respondents as a whole expect very much from the priest and they want "him to be a better man than most men." (M. M.) Surely "since the 'priest' is the 'man' he has all of the characteristics of a man, but he has additional qualities which make him more respected and reverenced than a lay person." (S. W.) Everybody knows that "a priest is a man raised to a higher level of life." (S. W.) Consequently "a priest is in [their] mind very much above the man on a spiritual scale and, therefore, should be treated as such." (S. W.)

"The power of consecration makes the difference self-evident to me." (S. M.)

"Most certainly a priest is a man. The difference, however, is in the fact of his vocation. He is given special powers by God which are reserved only for those who are called to be priests. It is in recognition of these unique powers that the priest is to be considered as different from other men." (M. M.)

It is because the priest is different from other men that many will see the priest always. They know that "a priest is always a priest no matter what he is doing, saying Mass, working amongst the poor, having a glass of wine with a parishioner or playing a game of tennis." (S. W.) For them distinguishing between a priest's activities is a quasi impossibility: "He is a priest whether on a sick call or at a bingo stand." (S. W.) In any case they "don't expect a boy to acquire a split personality because he's been ordained. The graces are conferred on the man and are intended to perfect and unify him —form the whole man—not to divide one facet of his existence from another." (S. W.) Respondents know that "since priests are men

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Since most of our subscriptions fall due with the January issue of each year, we take this occasion of reminding our kind readers to renew in good time. Also—may we respectfully suggest that a year's subscription would make an appropriate and inexpensive gift for the major seminarians of your parish, as well as for your priest-friends and missionaries abroad. You may use the Subscription Order Form printed on page 48.

and, therefore, human, they sin like everybody else." But in spite of any personal faults they may have, priests are entitled to great respect since they are the representatives of God on earth and dispensers of the sacraments. Distinction is made between their priestly functions, which have validity regardless of the state of their souls, and their non-priestly acts, which may be subject to error and sin. People understand that "the priest still exists while human nature often runs madly in the opposite direction. [They] take the priest for what he is as a man, while revering the holiness and dignity of his priestly character." (M. M.) They see the man, sometimes more than they would like to, but they do not forget the priest and for them "the dignity and holiness of the priestly character outshines the foibles and faults of man confounded in dust." (M. M.)

FATHER BRUNO'S PRAYER FOR PRIESTS

O almighty eternal God, look upon the face of Thy Christ, and for love of Him who is the eternal High-priest, have pity on Thy priests. Remember, O most compassionate God, that they are but weak and frail human beings. Stir up in them the grace of their vocation which is in them by the imposition of the Bishop's hands. Keep them close to Thee, lest the enemy prevail against them, so that they may never do anything in the slightest degree unworthy of their sublime vocation.

O Jesus, I pray Thee for Thy faithful and fervent priests; for Thy unfaithful and tepid priests; for Thy priests laboring at home or abroad in distant mission fields; for Thy tempted priests; for Thy lonely and desolate priests; for Thy young priests; for Thy aged priests; for Thy sick priests; for Thy dying priests; for the souls of Thy priests in purgatory.

But above all I commend to Thee the priests dearest to me: the priest who baptized me; the priests who absolved me from my sins; the priests at whose Masses I assisted and who gave me Thy Body and Blood in Holy Communion; the priests who taught and instructed me or helped me and encouraged me; all the priests to whom I am indebted in any other way, particularly ..... O Jesus, keep them all close to Thy heart, and bless them abundantly in time and in eternity. Amen.

This prayer, ecclesiastically approved, was composed by Rev. Bruno M. Hagspiel, S.V.D., in 1925. It has been translated into some twenty languages and is spread now by the millions of copies all over the world.

Getting The People To Read

Rev. Edward F. Garesché, S.J.

A RECENT survey showed that out of one thousand Catholic families, about 33% were subscribing to one or more Catholic magazines, but only 17% were procuring Catholic books Conditions will never change much until our parish priests become aware of the full extent of their powers in this important regard. It is they, and they alone, who, by their constant suggestions and persevering instructions, can effectively change the attitude of our Catholic people and induce them to buy and read Catholic books.

SOME PRACTICAL SUGGESTIONS

There are several practical ways in which the parish priest can encourage good reading. One way, of course, is by preaching about it frequently and by giving definite suggestions as to books in which he feels a personal interest and which he judges will be helpful. This may be tedious, but it gives results. It is no easy matter to get people to buy and read books when there are so many other ways of spending money, and so many, to them, more appealing ways of passing time.

The opinion is sometimes expressed that Catholic books are too expensive. Sometimes this complaint is justified. The reason is very simple. An edition of one thousand or two thousand copies makes each copy cost much more than in case of an edition of 20,000 copies. Catholic publishers know beforehand that they will make few sales outside the clergy and the Sisters. Hence they have to calculate from the beginning on small editions. The secular publishers, on the other hand, know that if the book which they put out is a success at all, tens of thousands of copies will be sold. This is one reason why Catholic books sometimes are high in price. (The average cost of Catholic books in 1954 was $3.75).

solution of this difficulty in our own hands, because we can notably lessen the cost of Catholic books simply by enabling the book-seller to dispose of larger editions. Besides, with a greater demand and a larger market there would be more competition and competition lowers prices.

THE PUBLIC LIBRARY

Another wide field of apostolic effort for the parish priest is the public library. It continually develops its program of service, and is sensitive to the demands of the public. If, therefore, our Catholic people are seriously interested in their own literature and they ask for it at the library, the officials will meet the demand as far as they can. This would be a benefit both to the Catholics who would thus be enabled and encouraged to read their own literature, and to inquiring non-Catholics who might come into the library to look up some point of history or controversy, and would be led to read Catholic books by finding them ready at hand.

At the present time, one of the most jejune and poorly furnished of all departments in most public libraries is the department of Catholic books. It is quite pitiful to look through the card catalogues in public libraries of cities where Catholics form a large part of the population, and to see the mute evidence of the apathy of the laity to Catholic reading, as shown in the lack of Catholic books. Of course, it is very important in this connection to see that the Catholic books which are secured by the library shall be kept in circulation, so that a reasonable interest may be shown in them after they are on the shelves. It is not fair to the library to urge the librarian to put in a number of Catholic books and then to let them lie unused on the shelves. A careful watch is kept on the circulation of volumes. If the library authorities find that the books ordered at the request of Catholic patrons remain unread on the shelves, they will give little attention to such demands thereafter.

A BOOK A MONTH

One way of promoting Catholic reading which has proved very successful in a parish we have in mind, is to give each member of the Sodality, each month, a copy of the same book. These copies may be bought out of the sodality funds, or, if these funds are not sufficient, a special entertainment may be held or a collection taken up for the purpose. By buying the books wholesale the expense is lessened. This gives assurance that every member of the sodality shall have at least twelve new books every year, to read, to keep at home, or to give to friends.

There is no question that such activities as these are extremely needed, and, though the priest who

takes them up may have difficulties and trials, he will be doing a splendid service to the Church and to his people.

WHAT OF READING CIRCLES?

It is to be regretted that the Catholic study clubs and reading circles which used to be so popular, have fallen into disuse. Our people read a great deal, but it is mostly for amusement or to keep up with the news. It is a rare exception when even the graduates of our colleges and universities take an interest in Catholic books after school years. If the priest can gather about him even a handful of young people, and get them sincerely interested in Catholic reading and in self-improvement through reading, he will be doing a work the ultimate results of which are hard to calculate.

There is a great craving nowadays for information. Our educational institutions are crowded. Our schools are thronged with people who wish to improve their defective education or to push their education further. All kinds of magazines exist to supply the demand for special information. Why cannot the priest in his parish find at least a limited group of young people who will turn their interest toward Catholic reading?

BOOK TALKS

Another means we have seen of promoting the reading of good books is the holding of book talks, and this can be done in connection with any parish society, or as a general parish activity. The fundamental idea of a book talk is to secure some capable readers and speakers who will make a study of assigned volumes and will spend about ten or fifteen minutes in giving an interesting account of the volume in question.

We have seen a very useful detail added to this plan of book talks, by having on hand, from the public library or elsewhere, some copies of the books discussed. These copies are offered to those present who wish to borrow the book and read it after having the talk thereon.

THE CHURCH DOOR BOOK-RACK

Still another means which offers itself to the parish priest for encouraging good reading is the well-known church door book-rack and the less well known, but very effective, church door library.

This is quite unlike the book-rack. The purpose of the latter is to dispose of the literature at a minimum price. The church door library offers books to be borrowed and taken home and returned again by interested readers. The only difference between the church door library and a regular library is that the church door library is left at the mercy of the general public; and while, of course, some losses

are sustained, the character of the books, and the fact that they are offered only in cheap editions prevent any considerable loss.

The way to establish a church door library is to place a cheap book-case, with open shelves, or, at least, unlocked doors, in the vestibule of the church, where it will be indoors and protected from the weather and at the same time accessible to passers-by. In this book-case are put a number, say about twenty, of selected volumes, chosen for their general interest and general usefulness to the people who pass by.

In each book the name of the parish is stamped and a typewritten or printed slip is inserted, asking that the book be returned after two weeks, so that someone else may have an opportunity to read it. A sign above the bookcase reads: "This is a circulating free church-door library. If you wish to borrow any of these books, please write your name on the card inside the book, together with your address and the date on which you take it out, and leave it in place of the book on the shelf. In two weeks kindly return the book, so that some one else can read it, and cross out your name on the card, replacing it in the book. Then please place a contribution in the box, supplied for the purpose, so as to help support the library." Inside each book is a card with places for the names and addresses of the persons who take out the book. One would think it would be very interesting for some parish priests to try this little experiment. The outlay involved is not great.

Here, again, some parish society, or group, which will be the better for getting interested in a definite activity, might be encouraged to take charge of the church door library.

There are many other means and new ways of getting our Catholic people to read. As we are about to observe the "Catholic Press Month," we ought to ponder the admonition of the Holy Father: "At no other time has the apostolate of the Catholic Press and its high mission in the diffusion of divine truth been of greater importance than in these days when the enemies of God have become so nuerous and so insidious in the propagation of the doctrine of darkness."

"There is a great need of Catholic adult education. We have set up study clubs, forums and such things, but a principal medium, apart from the teaching in the churches, for Catholic adult education is our Catholic press." — SAMUEL CARDINAL STRITCH

Apostolate of the Prayer Card

Rt. Rev. Raphael J. Markham

IS IT impossible to do anything, besides praying, for the eternal salvation of dying non-Catholics, who are in good faith and have no intention to become Catholics?

In countries where Catholics are in the minority this is a problem which priests, Religious and zealous lay people meet with almost every day. An investigation, made by a committee of the Catholic Hospital Association of the United States and Canada, shows that more than half of the patients treated in Catholic hospitals are non-Catholics. Besides, a number of Americans have never come in contact with the Catholic Church and probably never will, and one has every reason to believe that the majority of them are in good faith.

Although it cannot be denied that many of them do not practice any religion, it still remains true that the average non-Catholic wishes to be saved, especially when he knows he is very near eternity. A deeply rooted prejudice inspires him with hatred for what he thinks to be the Catholic Church, but nevertheless, he desires that which the Church alone, as we know, is able to give him. Needless to say, the Church which they hate exists only in their imagination. It is no less certain that their ideas about the Church, which are as obstinate as they are false, practically exclude the priest from the death bed. On principle, anything suggesting Catholicity is rejected, and in many cases considered a positive insult. Supposed even—this supposition is rarely verified in cases considered here—the patient would be sufficiently disposed to realize how unreasonable his prejudice is, and death would delay long enough to convince him of it, one might still meet with an unsurmountable obstacle, the explicit refusal of the sick person to discuss the question.

Among these patients there are some who have a very wrong idea of justification and are convinced that repentance, in the Catholic

sense, is not at all necessary. Others are not baptized, at least not validly, or are not disposed to understand the necessity of Baptism. The only means of salvation for them apparently consists in making an act of perfect contrition or of perfect love of God.

Desiring to bring this problem to a practical solution, Rt. Rev. Mons. Raphael J. Markham, Cincinnati, founded the *Apostolate to Assist Dying non-Catholics,* also known as *Apostolate of the Prayer Card.* The origin of this movement, its purpose, its method, the motives that justify it, and the result obtained up to the present time, form the contents of a brochure published by the same ecclesiastic under the title of *Apostolate To Assist Dying non-Catholics.*

PRACTICAL METHOD

The method proposed is as simple as it is practical. Essentially it consists in placing into the hands of the non-Catholic patient a little card, neither the appearance nor the clear contents of which reveal the Catholic origin, but which contains all the acts necessary and sufficient for salvation . The original English text has been translated into more than twenty languages.

The *Imprimatur* has been properly secured from ecclesiastical authorities and, at the same time, the permission to omit it on the card. There is no attempt made to deceive; everything on the card is just as suitable for well-meaning non-Catholics as for Catholics. The card has been made attractive; one will look twice before throwing it away. It is very appropriate to serve as a little present for a sick person.

The act of attrition has been omitted so that the attention be fully concentrated on the act of perfect contrition, to which in most cases the efforts of the Apostolate must be limited.

The suggestion has been made to print a special formula for Jews and Pagans, without mentioning Trinity and Incarnation. The *Apostolate To Assist Dying non-Catholics,* however, without ignoring the different opinions of theologians regarding the necessity for salvation of an express belief in these mysteries, decided that such a formula would be at least a deception and might be the cause of enormous harm.

At first the little card was destined only for private use. But one day a copy fell into the hands of Most Reverend John T. McNicholas, Archbishop of Cincinnati. Seeing the great possibilities it offered and considering the urgent need of solving this problem, he sent a circular to all the Catholic Hospitals of the U.S. and to all the priests of his Archdiocese recommending this method and enclosing a sample card.

The result has been a happy one and beyond all expectation. A great number of non-Catholics, their heart filled with hatred against

that Church, which is only a creation of their imagination, died, saying with great fervor and sincerety the "Catholic Prayer," also suitable for non-Catholics.

The Apostolate tries in no way to conceal that the Catholic Church is the regular means of salvation and that those who believe her to be the true Church are under a serious obligation to join her. It has not the least intention to furnish a substitute for conversions. Such an attempt would mean to deny the fundamental purpose of the Apostolate, which has as its direct object to reach only those who, on account of education, misunderstanding and prejudice are not in a condition to make an explicit profession of the Catholic faith.

HAPPY RESULTS

However, although a conversion is not directly intended, it has been, more than once, the happy result.

Besides, these cards have proved to be a very precious item in the regular preparation of converts. Provided that the person is well disposed and sincerely desires to enter the Church, the earnest and fervent recitation of the prayer will be almost always an act of perfect contrition—and thus prepar one to die in the friendship of God.

Finally, these cards may be used with profit by certain Catholics who perhaps have neglected to make acts of faith, hope, love and perfect contrition.

What does the Apostolate answer those who see in the method employed a compromise with heresy? It must be remarked that the acts on the card are exactly those that every Catholic priest, Religious or lay person is bound in conscience to ask the dying non-Catholic in good faith to make, who on account of an invincible ignorance or prejudice refuses to enter the Church. It is the common teaching of the Church that such a person, baptized or not, in making the acts on the card, does all that is necessary for his salvation. He may not know of the necessity of Baptism. In this case the act of perfect contrition or of perfect love is for him baptism of desire. If he is baptized, the priest may, observing certain rules, after the above mentioned preparation give him conditional absolution secretly. *

Compare Genicot—Salsmans, Theologia Moralis, 13th ed., 1936, II, n. 298.

In short, the Apostolate will help these dying persons on the way to eternal salvation by exciting in them the desire to do all that God demands from them that they may belong to the soul of the Church, by obtaining for them that faith, hope and charity born of grace, which in themselves are Catholic and which alone can open Heaven.

* * *

(Explanatory literature in English, French Spanish or German and a few sample cards will be sent free of charge. Write to: "Apostolate of the Prayer Card," 60 Compton Road, Cincinnati 15, Ohio)

quid in casu?

By Rev. William F. Allen, D.C.L.

May Holy Communion be given at the time of an evening Mass outside of Mass? Let us suppose someone had car trouble and arrived too late to assist at Mass. Could we give that person communion immediately after the Mass?

Yes, the Instruction of the Holy Office in *Christus Dominus* in norma VI declared that any person, after a mitigated fast, may lawfully communicate, *just before* Mass, or *immediately after* the Mass, even though he does not assist at the Mass, nor was of the category of persons for which the Mass was especially granted. But, we must make the point that communion in the evening, after a mitigated fast, MUST be related to an evening Mass: if there were no Mass, then, the distribution of Holy Communion would be unlawful. Moralists do propose the situation in relation to the Easter Duty fulfillment: i.e., without evening Mass, could a person communicate, who otherwise could not fulfill his duty except by evening communion? Canon Mahoney in the *Clergy Review*, July, 1953, p. 427 would permit this in an extremely rare case, and providing no scandal was present.

If a day of recollection is held in a parish on a Sunday starting with sessions after the last Mass may a permission be granted for an evening Mass provided at least 200 are making the day of recollection? We can easily see that we could get persons there for the talks who had been careless and we could, if permission were granted for an evening Mass, recapture their zeal.

The Ordinary may permit the celebration of evening Masses on all holy days as listed in c. 1247 n. 1 (including Sundays); the same permission may be granted for suppressed feasts which are listed in the *Acta Apostolicae Sedis* XII, 1920; first Fridays of the month; included too are other solemnities, religious or civic, which are celebrated for a great concourse of people and lastly; on one additional day each week, if the good of particular classes of persons requires it.

The reasons required are given, in sample, by the same Instruction: those who work in shifts even on feast days; those who are employed on mornings of feast days; those who come from afar in large numbers for a religious or social festivity: such people would benefit from the privilege.

To return to the case in question, Sundays are among the days on which an evening Mass is permitted. Is there a sufficient reason in the proposed case? Two hundred people constitute a large number and their good does seem to require the celebration under the conditions stated in the query: the laxity of many, their carelessness toward the Mass, their ignorance of its efficacy might well be diminished by an occasional evening assistance.

We note that the evening Mass should not be begun LATER than 8 or 8:30; the Instruction does not permit it to be begun BEFORE 4 p.m.

Is it ever permitted to expose the Blessed Sacrament in the monstrance for a short period of time, to sing Latin hymns and recite other prayers, and then to repose, omitting the Tantum Ergo and the Blessing? Since this service is not strictly Benediction, later on in the day it is felt that the complete Benediction can be enjoyed with strict adherence to the "Ritual."

The procedure is highly irregular. In the case of public exposition, i.e., with the monstrance, the Tantum Ergo, the Panem de coelo, the Deus qui nobis, etc. *must* be sung. Two incensations are *required* and the Blessing *must* be given. (cf. O'Connell, *Book of Ceremonies*, 382-384). It would seem that private Benediction, i.e., with the ciborium, would be advisable for the first service and public Benediction reserved for later in the day. Two Benedictions in the same Church, on the same day could be permitted by the Ordinary for a reasonable cause. Otherwise, we feel that the first service should be omitted.

Which prayers are required for the gaining of an indulgence when one must pray for the intentions of the Holy Father?

1. Ordinarily one Pater, Ave, and Gloria suffice. The Sacred Penitentiary in making this suggestion, does not exclude prayers of the person's own choice. (cf. decree of Sept. 20, 1933, Bouscaren I, 458).

2. The visit of a church, when such is prescribed as one of the conditions, means going to a church or oratory, with at least the general or implicit intention of honoring God in Himself, or in His Saints, and saying the prescribed prayers, if there be any, or if not, any prayers of one's choice, oral or mental according to one's piety and devotion.

3. If the indulgence pertains to the "toties quoties" category requiring a visit to a church, then six Paters, Aves, and Glorias must be said; these prayers however do not need to be said at the time of the visit, neither must they be said necessarily in the church. (cf. *AAS* XXII, 1930, 363).

Is there a special concession as to the time limit for the fulfillment of the obligation of confession and communion in the gaining of an indulgence?

Canon 931, n. 1, permits confession to be made within 8 days of the feast or the day appointed for the

gaining of the indulgence; Communion may be received either on the vigil or within 8 day after the day; and both confession and communion may be made within 8 days after the feast. If a visit to a church is prescribed, then it may be made from midday of the vigil until midnight of the feast. (Canon 923).

Which position should the celebrant take at Mass for the reading of the Last Gospel?

The celebrant takes the same position as he did for the Gospel of the Mass namely, he should stand *diagonally* to the altar; and it is to be noted that he makes the sign of the Cross first on the altar, (or missal), then on his forehead, etc.

Is it proper to place the ciborium on the altar during private exposition of the Blessed Sacrament?

The veiled ciborium should not be taken out of the tabernacle except for the blessing at the end of the service; until then, it must remain in the tabernacle whose door is left open. For the blessing, the ciborium may rest on the altar while the celebrant takes the humeral veil or when he removes it. Some other rubrics: six candles are prescribed; a hymn or some prayer must be recited during the exposition; the use of incense is optional; and lastly, no special authorization from the Ordinary is required for this type of benediction but there should be a reasonable cause for availing oneself of this devotion. (cf. Coronato, *De Sacris Locis*, 175).

In some cases of cancer of the throat, the patient cannot swallow the Sacred Host because of irritation and pain in Its passage. Could you suggest any means of eliminating this difficulty?

We could suggest a very small particle of the Host be given and followed immediately with a spoonful of water; or even as was permitted by many of the older Moralists, the administration of the Host on a spoon of water. Recently we read with interest that Capello (1945) and Jorio (1947) would permit Viaticum *once* under the species of wine. (cf. also *Amer. Eccl. Rev.* July 1954, p. 36).

Last July a quotation from the Osservatore Romano was widely published in the U. S. to the effect that it was a mutilation of the body, and therefore not permissible, to transplant the cornea of the eye of a living person to the eye of another person. Is this in line with the traditional view on the problem?

We would say that the above solution is traditional. The notion of mutilation, namely, the destruction of some member, of an organic part of the body, which has its own function, so that this member being removed, the body is no longer integral does not seem to be wholly verified, however, in this case. Sight is not suppressed by the removal of the cornea of one eye providing the other eye is healthy. Nevertheless, Noldin says "if certain members exist in twofold number, even the removal of *only one* of them would constitute mutila-

tion because the twofold number is not intended by nature without a grave reason." Therefore, the common opinion declared the donation of even one cornea as mutilation. Father Cunningham, C.M., in 1944 in his doctoral thesis at Catholic University, contended that out of motives of Christian charity, one could sacrifice a healthy cornea for the good of his neighbor just as he could sacrifice one for the good of his own body. This was not the common view, however. (cf. McFadden: *Medical Ethics,* 268).

The above data retains a certain speculative interest even after a very recent article by two doctors from the State University Hospitals in Iowa. The article was released by the NCWC, during the month of August, 1954. The two prominent surgeons maintained that the eye banks of the U. S. are supplied by corneas from *deceased* persons who have willed their eyes to the banks, or secondly, by excising a small piece of a *healthy cornea* from a *deceased eye* that had to be removed from a patient because of health reasons. They, likewise, maintain that no surgeon, at the present time, ever removes, or transplants a healthy human eye, or any part thereof, for the benefit of the blind. It is evident that their procedures are above reproach. Our difficulty above remains theoretically speaking, in this sense, that we might ask, if the excision of a *small part* of a healthy cornea could be considered such a *grave mutilation,* that out of charity, it could never be permitted?

Recently I said Mass in a Church dedicated to the Blessed Trinity and in the oration "A Cunctis," I was puzzled as to how to commemorate It.

the collect "A Cunctis" is inserted In the phrase 'atque beato N' of the name of the titular Saint of the Church or institution in which the Mass is celebrated. If the name is that of an angel or St. John, the Baptist, it is mentioned *before* St. Joseph. If the name has already been mentioned in the Mass, or if the titular is a *Divine Person,* or a mystery of Our Lord or if the name of the titular occurs in the "A Cunctis" itself, the phrase 'atque beato N' is omitted. (cf. O'Connell, *Book of Ceremonies,* p. 151).

Is the booklet "Secret of Happiness" of the fifteen prayers revealed to St. Brigid forbidden by the Holy See?

I would not say that the prayers are forbidden. There was a decree of the Holy Office on Jan. 28, 1954 to the effect that Ordinaries were to forbid the publication of the *promises,* supposedly made to the Saint but now held to be spurious and non-authentic and devoid of all supernatural origin, in the booklet of prayers, entitled *Secret of Happiness.*

May a black antipendium be used?

Yes, black is tolerated as the color of the antipendium even at the altar of the Blessed Sacrament; better still would be violet in place of black.

Must the Nuptial Blessing be given to all couples married in the Catholic Church?

There is no serious obligation involved in the omitting of this blessing although (c. 1101 n. 1) urges all pastors to see that the parties receive the solemn nuptial blessing at a Mass, even if they have lived a long time in the married state. The blessing is given to *two Catholics* and not in the case of a mixed marriage; once received by the bride, it cannot be reiterated in the case of a second marriage by the same person (c. 1143). With the permission of the Ordinary, there is a nuptial blessing that can be given outside of Mass. (cf. Ritual Rom. 1925 Appendix or the Ritual of 1952 tit. VIII, cap. 3). There is also a general blessing in the form of "Prayers to be recited over the Consorts" outside of Mass in tit. VIII, cap. 4. These latter two could be used conveniently if a dispensation could not be obtained for solemn marriages during the forbidden times of Advent or Lent or on All Souls Day when the Nuptial Mass cannot be said.

From whom should I obtain permission for the celebration of Mass on a portable altar in a Boy Scout camp outside my own diocese?

C. 822 n. 4 gives the faculty to the Ordinary of the place where the Mass is to be said, to grant such permissions for a just and reasonable cause, per modum actus i.e., from time to time as in contrast to a standing, permanent permission.

May one choose midnight by Daylight Saving time on Friday as terminating the Friday abstinence and eat meat; yet say Mass Saturday morning computing the eucharistic fast by Standard Time?

Canon 33 n. 1 gives one the free choice of the different ways of computing time for the accomplishment of such functions as saying Mass or receiving communion, saying the breviary, observing the laws of fast and abstinence, etc. The Commission for the Interpretation of the Code (May 29, 1947) reiterated this choice as a privilege for actions *formaliter* different one from another when combined or simultaneously to be fulfilled. The fact of eating *materially* involves abstinence and eucharistic fast—two acts *formaliter* different and distinct. Hence, the permission is licit.

May a priest take medicine before Mass in view of the privilege granted by the mitigated eucharistic fast? The doctor orders it to be taken on an empty stomach although it could be taken without serious inconvenience after Mass.

It is true that the general tenor of the Instruction on the mitigated fast calls for a serious inconvenience on the part of those who avail themselves of its provisions. It would seem that the fact that the doctor orders the medicine to be taken on an empty stomach justifies the presumption of serious inconvenience since the efficacy might otherwise be interfered with. Then

too, if only a few drops in water are prescribed, the axiom, "parum pro nihilo reputetur" could be applied: water never breaks the eucharistic fast.

Who is the proper pastor for a marriage between a Catholic man of the Latin rite and a Catholic woman of the Oriental?

The Code for the Oriental Church c. 88 n. 3 coincides with the Latin Code in assigning the marriage to the pastor of the future husband.

May a priest, from outside the diocese, hear the confession of a seriously sick nun, whom he visits, if she so requests it and even if the priest has not the faculties of the diocese in question?

Such a priest would be an *occasional* confessor and c. 523 gives any seriously sick religious the right all during her sickness to summon for confession any priest *approved for women's confessions.* The *majority* of canonists would have such a priest approved by the local Ordinary of the place according to Canon 874 n. 1. But there is a very *probable opinion* to the contrary; namely, that such a priest need only be approved by *any* Ordinary for women's confessions. The *wording* of the canon *does not call* for the approval of the local Ordinary of the place and c. 876 n. 1 seems to note c. 523 as an exception to the general rule about jurisdiction for confessions. There is definitely a "dubium juris" and in any event c. 209 would apply. (cf. *The Jurist,* Jan. 1954, p. 44). It is to be noted that the occasional confessor in circumstances, other than sickness, according to c. 522 must have the approval for women's confessions from the *local* Ordinary.

If a ciborium is consecrated at the Mass, must a genuflection be made after the celebrant has opened the tabernacle to withdraw another ciborium for use in giving Communion?

There is divergence amongst authors on this point: some hold that there should be a genuflection if the Blessed Sacrament is already on the mensa (as in the case cited); besides, they hold the same opinion about genuflecting before closing the door of the tabernacle if the Blessed Sacrament is to remain on the mensa. (cf. O'Connell, *The Book of Ceremonies,* p. 72).

Do Postulants in a religious community fall under the same strict rules for confession as Professed Religious? I am thinking of their choice of confessor.

Postulants do not enjoy the rights or privileges of Professed Religious and do not fall under the legal technicalities of the religious state. Hence, they are free as to their choice of a confessor and the latter must observe toward them the same rules as he does toward other women penitents.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

CLERICAL GARB

There are various ways in which you can consider clerical garb. For one thing, it is a privilege to be able to be known for a priest wherever you go. Since the priesthood is the greatest calling on earth, the priest can rightly be very proud that he is a priest, proud also that others know that he is a priest. Clerical garb which draws attention to his high status helps to bring his way the honors and attention that his dignity really deserves. Then, clerical garb is a protection. Whenever you are readily recognized as a priest you have to be on guard to act as a priest should. This reserve is definitely a safeguard of virtue. Clerical garb will keep you out of places, and away from conversations, and away from circumstances that might be a danger for the kind of life that is expected of a priest. In hot weather, especially, clerical garb can be a penance. That penance is good for the soul we do not deny. Even if it served no other purpose than as a penance, clerical garb would still be justified on that score. Not only is it a penance. Clerical garb is a mild but fitting rebuke to those lay persons who go so far in their attempt to be comfortable that they discard modesty itself. There is no doubt about it, that clerical garb fulfills a very useful function in the life of the priest, for himself and for his people. Our Catholic people take great pride in their priests, especially when they actually look priestly.

KEEPER OF THE KEY

The tabernacle containing the Blessed Sacrament is kept locked. The priest is strictly charged to guard the key. It might seem strange to lock up Christ, Who is God, Whom the whole world cannot contain. The locking of the tabernacle is to prevent anyone from desecrating the Body of Christ. Certain people led on by hatred might subject the Blessed Sacrament to grave insult if they could get hold of It. Also, the desire of the ciboriums containing the Sacred Hosts might lead thieves to rob the tabernacle for the gold vessels it contains, and sacrilegiously discard the Blessed Sacrament. Well informed thieves ought to know that the ciboriums are usually not of great monetary value, but some amateurs might think them to be worth their while. As a precaution, the Church prescribes a very careful custody of the Blessed Sacrament. Who is the official custodian? It is the priest. Not the sisters, not the sacristan, not the altar society, not the faithful Mass servers, not the lay people—it is the priest who is privileged to keep and to use the tabernacle key. This is indeed a privilege, as it is a responsibility, to be the keeper of Christ in the Blessed Sacrament. Of all the people in the parish, only the priest is completely entrusted with the custody of Christ Himself.

At Nazareth Joseph and Mary guarded Jesus. They locked the door at night to keep away those who might harm or mistreat Him. Today it is the priest who guards the Son of God, who locks the door, lest the unholy and hostile enemies of Christ desecrate Him in His sacramental presence.

ADVICE TO TEEN-AGERS

One adult man stated that he passed through his teen-age safely because he always went around with a good crowd. He attributed his staying on the right track to the fact that he had good companionship during his high school years. He said further that some of his classmates, who came from homes just as good as his, who had the same training he had, went bad because they got in with the wrong crowd. As he put it, they went from late hours, to drink, to things unspeakable. In our sincere efforts to guide aright the teen-agers in our care, we might well pass on to them those bits of advice. Being home at a reasonable hour is a great aid to a good life. Excessively late hours but offer occasion for entertainment and recreation that border on the dangerous. Drink is dangerous for teen-agers, because it lowers the inhibitions and makes them bold and reckless. Teen-agers lack experience. Instead of bawling them out for delinquencies, we ought first in fatherly fashion to teach them constructively the great advantage of good companionship, point out the advisability of avoiding excessively late hours, point out too the scientific explanation why drink, even moderate drinking, is but making life difficult for young people, show them how avoidance of these dangerous situations can save them from serious mistakes and sins that they themselves really want to avoid. . . It is our place as priests to save them by our advice from learning things the hard way.

ISOLATED BUT NOT LONELY

The life of a parish priest has been described as isolated but not lonely. It is unquestionably isolated, because the priest has to be pretty much alone. Denied the companionship of his own family, the priest, unlike the husband and father, is not immersed in the intimate circle of his own home. People seldom if ever refer to the priest's home. They call it rather by the unhomey term rectory. The very word rectory conjures up some kind of official building, not a home in the ordinary sense of the word. In fact, the rectory is for all practical purposes the parish office building, containing living quarters for the clergy. It could become lonely — living in such circumstances. The idea is to learn how to live isolated, yet never be lonely. The priest will be actually lonely, if he tries to simulate the way lay people live. He will not be lonely, if he is always the priest. Priestly in mentality, priestly in tastes, he will constantly be in association with things spiritual and cultural. Isolated but not lonely very well describes the life of a good priest.

Rev. T. C. Siekmann

BOOK-REVIEW Selections

COLLECTIO RITUUM, Authorized Latin-English. Ritual Supplement for U. S. Bruce. 263 pp. Cloth, $4.50 - Leather, $5.75.

This little book is big news in Catholic circles. It is a priests' manual but the sort of priests' book many of the people have long wanted them to have, as it carries with it, at the judgment of the local bishop, authorization to use English for most of the prayers and rites of Baptism, Marriage, Extreme Unction, Communion of the Sick, parts of the funeral rite. It also provides an authorized English text for some two dozen of the Blessings of the Ritual most often used in this country.

The present Holy Father some years back granted the foreign mission areas sweeping powers in this matter, and encouraged the hierarchies of the countries on the "home front," so to say, to formulate petitions for such manuals for their respective groups.

To date, Austria, France (and French-speaking people elsewhere, as Belgium and Canada), Germany, Italy and the United States have obtained such permissions, while England, Portugal and Venezuela are known to be engaged in the project.

What a difference this will mean, in enlarged religious instruction, for instance, is clear with reference to Baptism alone. Last year 1,211,564 Baptisms were recorded: if we recall that some five or six people are present for each Baptism, it is seen that several million chances for deep and moving religious instruction were present and missed by reason of the prayers being in Latin! Baptisms, Marriages, and Catholic rites, apart from Mass, are now being changed into the language spoken at home.

Gerald Ellard, S.J.

SUMMA OF THE CHRISTIAN LIFE, Vol. 1, by Louis of Granada, O.P. Herder. 320 pp. $4.00.

Fray Louis of Granada was a prolific Dominican 16th century writer on ascetical topics. During his lifetime he published some thirty-eight volumes in popular style, besides translating eleven more into his native Spanish. Most of his original books have been done into some twenty-five languages and they have had at least six thousand editions.

These solid, fervent, readable books have had an immense appeal through the years, both for the educated and the unlettered. Saints like Charles Borromeo, Francis de Sales, and Teresa of Avila, esteemed them highly, and a historian writes that "water girls carried his books under their arms and the market women read them as they waited to sell their merchandise."

From this rich spiritual mine Father Antonio Trancho and after him the Most Reverend Francisco Barbado, Bishop of Salamanca, both Dominicans, have made significant selections, which they then ordered according to the plan of the **Summa Theologica** of St. Thomas Aquinas. The result is a little spiritual

Summa, which Father Jordan Aumann, O.P., the capable translator and editor, is now publishing in English in three volumes as a part of the "Cross and Crown Series of Spirituality." The first of the three volumes covers the subjects God and Creation.

Although some parts are quaint and archaic, having a Spanish old world flavor, most of it is instructive and often inspiring, revealing the vibrant, humanistic character of Fray Louis as well as his saintliness and apostolic zeal. A seventy-page introduction by Father Alvaro Huerga, O.P., to some extent, gives the proper setting for this one-time spiritual best-seller, which may repeat its past performance.

Augustine Klaas, S.J.

INTRODUCTION TO THEOLOGY, edited by A. M. Henry, O.P. Fides Publishers. 306 pp. $5.95.

The purpose of this book is to serve as an introduction to a complete course in theology for the layman, which Fides Publishers propose to publish in six volumes under the general title, **Theology Library.** Because it is an introduction, the present volume is limited in scope: it intends only to enumerate, define, and describe theologically the various sources from which a theologian draws the truths which are the basis of his theological activity. An initial chapter is devoted to the nature of tradition; unfortunately the chapter, which should have been a luminous guide for the rest of the book, is somewhat vague and at times, because of bewildering shifts of meaning in the term "word," becomes something of a semantic labyrinth. Following chapters are devoted to the various channels and expressions of tradition: Scripture, Liturgy, Canon Law, Fathers and Doctors of the Church, the Creeds, the Ecumenical Councils. Of these chapters the ones on Scripture and Liturgy are the best; the rest are useful but scarcely more than ordinary treatments. A following chapter treats of Christian art as an "echo" of tradition: an interesting treatment which would have been far more valuable had more space been given to the conditions for the valid use of this "echo" by the theologian. In the same chapter there occurs a brilliant theological essay on the nature and purpose of Gregorian chant. A final chapter purports to introduce the reader to the nature of theology; actually it chiefly gives a rapid survey of the history of theologians.

This is a good book; it would have been far better, however, if instead of a straight translation, the publishers had contracted for an adaptation of the volume (and the entire set) to American intellectual background.

R. F. Smith, S.J.

THE UPPER ROOM, by Fr. Thomas Plassmann, O.F.M. The Franciscan Institute. 210 pp.

Father Plassmann, a seasoned retreat master for priests, has produced a book that priests will find useful for retreats, days of recollection, private spiritual reading and points for meditation.

The lessons inculcated are drawn from the lives of the Apostles, the first priests. The author admits that "we know little about the Apostles." Yet he succeeds in constructing a personality sketch of each of them that is plausible and satisfying.

Three of the eighteen chapters are concerned with St. Peter. Individual Apostles, including Judas, SS. Paul and Matthias, are described in thirteen of the remaining chapters. The first chap-

ter deals with the Apostolic college as a whole, and the last shows the part which the "Queen of the Apostles" should play in the life of every priest. The book concludes with a "Closing Prayer" which recapitulates the entire work.

The more significant features of the spiritual life come in for treatment, but not in logical order. The reader reviews the substantials of the purgative, illuminative and unitive ways without facing the formal treatment usually accorded them in ascetical manuals. He finds practical applications of his priestly life drawn from the theological and moral virtues, the three vows, the gifts and fruits of the Holy Ghost.

Nearly every page is sprinkled with quotations from both Old and New Testaments and these transmit a cogency to the entire volume. The text is also liberally fortified with quotations from Saints, Fathers, Theologians, rituals, sacred hymns and, occasionally, profane writers. Moreover, the style of the book is above the average. Its sentences are short, frequently rich in connotative meanings, enlivened by sprightly phrases.

Since all these fine qualities are permeated with a spirit of unction and fatherliness, the reader finds spiritual refreshment in this book.

C. McAuliffe, S.J.

THE HUMAN ELEMENT IN THE CHURCH OF CHRIST, by Rev. Paul Simon. Newman Press. 166 pp. $2.75.

Too often there is a temptation to look down on, to deprecate the human element in the Church, as if it were something that unfortunately had to be endured. Rev. Paul Simon, Professor at Tubingen University, has taken as the theme of his book this precise human element and around it has built a series of essays which help to put it in its proper perspective. Our Lord founded a Church which was to lead us to a goal far beyond human powers, but He used and continues to use human beings as the instruments for the attainment of that goal. "It was a part of God's plan of salvation that He should descend and become Man, that His revelation should be clothed in the form of a human being, with human form and face, that, as messengers to the people, He should send not angels, nor theoretical teachers, but men of flesh and blood."

The first essay, and one of the very best in the book, deals with the temptations of Jesus; the next with His humanity. Of the remaining eleven chapters this reviewer thinks that the best are those which deal with the human element in the early Church, temptation through power, changes in the position of the clergy, criticism of the Church in modern times, the occupational dangers of the clergy and—especially—organism and organization.

Finally, in the brief but thoughtful conclusion, **Civitas Dei**, Fr. Simon points out carefully that "the Church in this world has no cause whatever, not even the smallest, to deny or conceal the human qualities and weaknesses that are contained within it. However painful these may be, they serve to make plain the great truth that the Kingdom will not be founded by men, but by the Son of God Himself, that its establishment does not lie within the scope of our human powers, but solely in the hands of the All High which will sustain it until the end of time." All in all, a very interesting, thought-provoking work.

John William Padberg, S.J.

THE MYSTICAL BODY OF CHRIST, by Friedrich Jurgensmeier. Sheed and Ward. $5.00.

The importance of Father Jurgensmeier's great work on the Mystical Body of Christ has been universally recognized. In successive editions, it has exercised a profound influence on the lives of thousands, introducing them to a fuller and deeper understanding of the core of Christianity and explaining to them the sublimity of the means by which Almighty God has chosen not only to redeem us, but actually to divinize us. For it is a revealed truth that a soul in the state of grace participates in the divine nature—nor in the sense that it becomes God, but rather in the sense that it becomes God-like.

This new English edition of Father Jurgensmeier's book has been prepared by the loving devotion of Harriet Strauss, the translator of the original German text, with the express purpose of bringing the work into complete harmony with the most recent papal teaching.

P. L.

ACHIEVING PEACE OF HEART, by Narciso Irala, S.J., translated by Lewis Delmage, S.J. Joseph F. Wagner, Inc. 190 pp. $3.50.

In the very nature of our present-day civilization, many people live under great pressures and tensions. Perhaps that explains the current outpouring of books and magazine articles concerned with that mysterious intangible which has become such a commonplace in the nomenclature of our times—peace.

This book does more than positively lead to freedom **from** every-day personal difficulties; it positively leads to freedom **for** full human development and happiness. In this latter note lies the unique distinction of **Achieving Peace of Heart.** Here is a treatise written out of the personal experiences of its author, a noted missionary, clergyman and lecturer. He makes no pretense that his work supplies the answers to all human ills; and he recognizes the place of trained psychiatrists in dealing with major human disturbances. But most human problems, he reminds us, are mental rather than organic. From that premise he undertakes to set forth in language which people of ordinary intelligence can understand, a series of simple exercises for correcting problems of personal inefficiency, worry, overwork and sleeplessness. The corrective measures are centered around a practical re-education of the human feelings and emotions, the mind and the human will; in other words, the **full man.**

Unfortunately, few people know how to use the inherent faculties of man according to the principles of self-discipline which this author so clearly and sympathetically sets forth. Saints without number, however, made the fullest human use of their faculties and achieved peace in the true dynamic sense of that word. So, too, with some of the great leaders of the world whose peace consisted in significantly happy achievement. Peace to none of these was synonymous with inertness.

Achieving Peace of Heart is not a new book except to the English-speaking world. The original work was published in Brazil, in Portuguese, in 1944. Shortly thereafter it was translated into Spanish and Polish. So profound was its impact that it has enjoyed multiple printings both in European and South American countries. The author has lectured on the topics in his book before many educational bodies both here and abroad, and is besieged for consultations by peo-

ple who have heard him or who have come under the spell of his book. He is the only priest ever to have been invited to speak before the medical faculty of the University of Mexico. All this makes us wish a wide reading of the English translation of this helpful and refreshing work. **N. R.**

SHORT NOTICES

Two more books of "religious" cartoons have unfortunately appeared. **OUR LITTLE NUNS** is an **Extension Magazine** dollar booklet by Joe Lane and Eileen O'Hayer, and **CRACKS IN THE CLOISTER,** by an obnoxious individual calling himself Brother Choleric, is surprisingly from dignified Sheed & Ward. The religious value of these mediocre cartoons is at least dubious. For priests and religious they may be a bit of within the family amusement; for Catholic adults they will be funny in proportion as the convent or monastery background is understood. Here Brother Choleric's cartoons are at a special disadvantage, and some are made still more unintelligible by the peculiar nature of "British humore." For younger people many of these cartoons can be downright harmful, since they do not make the religious and priestly life attractive but repellent. After all, even in this materialistic world there is still such a thing as reverence. Non-Catholics will not be drawn to the Church by these sometimes repulsive caricatures, nor will vocations be developed by them among the young. Has Sheed & Ward fallen for the easy profit motive? And why is there no imprimatur? Our sympathies to the nuns and especially to the Benedictines. Let us have no more "religious" cartoons, particularly by Brother Choleric with the jaundiced eye. **A. K.**

THROUGH HIM AND WITH HIM AND IN HIM, by Venantius Buessing, O.F.M.Cap. Joseph F. Wagner, Inc., 1954. 360 pp. $3.50.

Thoughts and suggestions on the Priest and Victim of our Eucharistic Sacrifice, the center and source of life and holiness for priests and religious and all devout souls. Foreword by The Most Reverend James L. Connolly, Dr. Hist. Sac., D.D., Bishop of Fall River, Mass.

LITURGICAL BOOKS

Catholic Liturgy. By Gaspar Lefebvre, O.S.B. 300 pp. St. Louis, Mo.: B. Herder Co. $3.50.

Companion to the Missal. By Sister M. Cecilia, O.S.B. 456 pp. Milwaukee, Wis.: Bruce Publishing Co. $3.75.

Christ Acts Through Sacraments. By A. M. Roguet, O.P. Translated by Carisbrooke Dominicans. 162 pp. Collegeville, Minn.: The Liturgical Press. $2.00.

Evening Mass. By Gerald Ellard, S.J. 90 pp. Collegeville, Minn.: The Liturgical Press. $2.00.

Liturgical Catechism on the Sacrifice of the Divine Liturgy. 110 pp. Pittsburgh, Pa.: Catholic Exarchate. $2.00.

A Brief History of Liturgy. By Doctor Theodore Klauser. 33 pp. Collegeville, Minn.: The Liturgical Press. $.25.

Sunday Manners. 24 pp. St. Paul, Minn.: Catechetical Guild. $.25.

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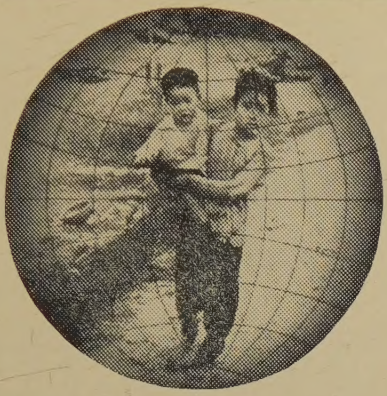

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- thousands of Escapees who still flock to Berlin every month, and millions of Expellees who are still unintegrated in West Germany;
- Italy's overcrowded, landless millions in the southern provinces;
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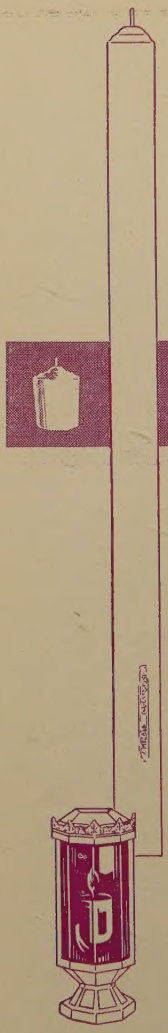

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